the Alliance Witness

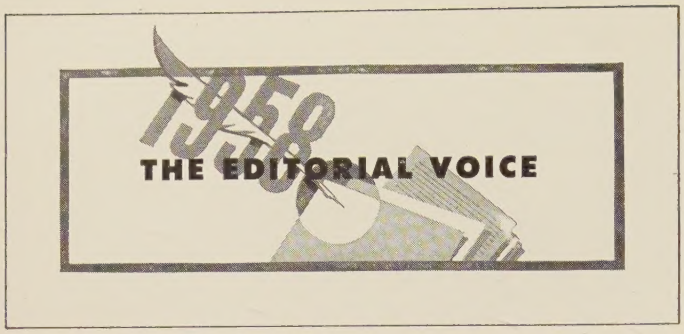
(FORMERLY THE ALLIANCE WEEKLY)

APRIL 9, 1958

STOCKMEYER

A GROUP OF STUDENTS AT NYACK MISSIONARY COLLEGE

Education Issue



BIBLE COLLEGE OR COLLEGE BIBLE?

By Rev. Herman H. Hazlett, *Dean, Simpson Bible College*

The Christian high school graduate who wishes to continue his education in a Christian environment is faced with a very important decision. If he chooses to attend a Bible college he will find that Bible and theology make up the core of the curriculum, while in the Christian liberal arts college Bible must of necessity be given an inferior position. In other words, at the former school the student takes from thirty to forty semester hours in this area, while at the latter not more than two to sixteen units may be required.

Everyone may agree that the young person who knows definitely that he is called of God to be a pastor, foreign missionary, Christian education director or choir director will find that the Bible college will equip him for every good work. But some may object that the person who has not had such a definite call will do better to enroll elsewhere. To reason in this manner is to forget that the Bible college lays a broad foundation in the humanities and sciences, along with Bible and related subjects, in the first two years of its educational program.

The profit any Bible college graduate derives from Bible courses and related subjects will be reflected in consistent and victorious Christian living and he will be of inestimable value as a lay worker in his home church. But he is not the loser academically, as some may have supposed, if he transfers later to a liberal arts college. Many graduates from accredited Bible colleges or students who have completed only one or two years in such colleges have transferred to liberal arts colleges where they have received full credit on an equivalency basis for the work they have done in general education and in which they have received satisfactory grades. Thus we deem it to be self-evident that the Bible college prepares not only for the abundant life, but also for life.

The Bible college provides a wonderful environment where the spiritual life of the young believer can be nurtured by the Spirit of God. No one should enroll in such a college immediately after his conversion, for it has been proved that it is far better for him to be first tried and tested in his own "Jerusalem." But once enrolled in Bible college he will undoubtedly grow in grace much more rapidly. Bible classes, association with other Christian young people, daily chapel services, dormitory prayer meetings and missionary prayer services are just a few of the spiritual exercises which the Lord will use to foster his spiritual growth and make him a witness.

Our Alliance movement is well launched on a God-honoring program of expanding our home base and extending our missionary frontiers abroad. It is already quite apparent that there may be a serious shortage of man power to carry this plan to full fruition. The youth who is at all interested in placing himself at the Master's disposal because he has presented his body to the Lord would do well to enroll in a Bible college. While there, if he is fully dedicated to the Lord and willing to do His will, God will most assuredly make known His best will and purpose for his life.

The charge is sometimes made that the Alliance is not what it used to be. Since we all together make up the Alliance, we are in reality judging one another when we make such a criticism. If a good cross section of any one church, including a liberal sprinkling of its Sunday school staff and the executive committee of the church, were Bible college graduates, would not the caliber of the work done and the spiritual tone of such a church be greatly enhanced? A pastor who knows that he will have Bible college graduates in his congregation each Lord's day will not dare to slight his sermon preparation if he is ever tempted to do so. He will be consciously or unconsciously spurred on and upheld in his ministry by the knowledge that some of his members are more than "sermon tasters"; they know what a good sermon should be. This is an aspect of laboring together in the gospel ministry that is seldom if ever considered.

Then again, if talented young people bypass the ministry, their places will be taken by inferior men, for God will not leave Himself without a witness. It is true that Christian young people can serve the Lord while engaged in secular work, but anyone who refuses to heed God's call deliberately abdicates the leadership which would be his portion. To such a person the apostle would say, "Let no man take thy crown."

There are also the dangers of secular work which should be considered by Christian young people before they enter upon their life's work. Granted that all are not called to so-called full-time service, no Christian should take any employment without knowing God's will concerning the matter and then he should consider it God's job for him. In that case, although his academic, professional or vocational training has equipped him for the proper discharge of his duties, yet he will be handicapped in trying to serve the Lord without some Bible college training. If it be argued that such a program of preparation would require more than four or five years of training beyond the high school level, we reply that the Lord's work requires and deserves the best.

In spite of all that we have said, we know that some Alliance young people will continue to go to college and university without spending even one year at Bible college. We do not hesitate to say that we think they are making a mistake and that they will lose a great deal, but we also hasten to add, "Let every man be fully persuaded in his own mind."

Dr. Thomas Moseley

Needed for a ministry that counts—

A Holy Unction

By DR. THOMAS MOSELEY

Dr. Moseley has been president of Nyack Missionary College since 1940. He retires on June 30 and will become President-Emeritus. This message formed part of his report to the Board of Trustees of the college on March 11 and reveals his heart burden.

AS I have looked into the future there has been a burden upon my heart regarding a ministry which will result in souls being born into the kingdom, young people called of God for special ministry at home or abroad, and a dealing with sin and the self-life; a burden for a ministry that will produce saints who give the Holy Spirit His rightful place in their lives and receive from Him a sacrificial passion to reach the ends of the earth with the gospel by their prayers and gifts.

For such a ministry I have concluded there must be special preparation. It is not enough to be born of the Spirit, to be baptized into one body by the Spirit, to have the seal of the Spirit, to be indwelt by the Spirit and have the earnest and the fullness of the Spirit. There must also be the anointing of the Holy Spirit which imparts divine unction.

Unction is a word which has been largely forgotten in the church today. Unction is that indefinable, indescribable something which a renowned Scottish minister describes thus: "There is sometimes that in preaching which cannot be described or discerned as to when it cometh; yet with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord. But if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker. It is this divine unction from on high which makes the Word of God 'quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'"

Many pastors today preach the truths of the Word of God with clearness and earnestness. But the truths fall on deaf ears because the Spirit of God is not permeating the life of the preacher and there is no divine unction to convict the conscience and break through to the heart of his congregation and move them to action.

Says our beloved brother E. M. Bounds: "This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and him who has it not. It supports and impregnates revealed truth with all the energy of God. Unction is simply the putting of God in His own Word and on His own preacher. By mighty and great prayerfulness, it is all potential and personal to the preacher; it inspires and clarifies his intellect, gives insight and grasp and projecting power; it gives to the preacher heart power, which is greater than head power; and tenderness, purity and conviction flow from the heart of it. Enlargement, freedom, fullness of thought, directness and simplicity of utterance are the fruits of this unction."

This unction comes to the preacher not in the study, but in the prayer chamber. It cannot be found in the halls of learning; it cannot be wooed by eloquence or earnestness. It is the gift of God. It is heaven's knighthood, given to the chosen few who have sought this anointed honor through many an hour of tearful and travailing and wrestling prayer.

This is the price that must be paid or the ministry of God's servant will be fire kindled by earthly flames, resulting in smoking embers, dust and ashes. ◆ ◆ ◆

The Winnipeg Council

Headquarters for the General Council, meeting in Winnipeg, Canada, May 14-19, will be beautiful Knox United Church, Edmonton and Qu'Apelle Streets. All day sessions and the evening meetings on Wednesday, Thursday and Friday will be held here. The Saturday night and all Sunday services will convene in the Civic Auditorium.

Featured speaker of the Council will be Dr. J. Sidlow Baxter, of Edinburgh, Scotland, who will bring the message each evening except Saturday. The Canadian Bible College, of Regina, will present a program that evening. On Sunday Dr. H. L. Turner will speak in the morning, and the missionary rally at 2:30 P.M. will be directed by Dr. R. R. Brown. Other speakers are Rev. Paul Currie, at four o'clock Thursday, May 15; Rev. D. R. Shepson, Friday at four, and Rev. Ord L. Morrow on Saturday afternoon.

The entire Friday morning session will be given to spiritual ministries. A prayer service will be conducted at nine o'clock, followed by the Communion service. At eleven o'clock there will be prayer for the sick.

The Women's Missionary Prayer Fellowships will meet from 1:30 to 4:00 P.M. on Thursday. Prayer groups in the area are urged to send representatives for this time of inspiration and information.

In accordance with the previous notice (February 12) the ratification of amendments will take place on Friday, May 16, at 1:45 P.M. Elections will begin on Monday, May 19, at ten o'clock. The Vice-President, Secretary and Treasurer are to be elected this year, as well as nine additional members of the Board of Managers, two members of the Committee on Rules, two on the Committee on Salaries, and the Committee on Council Arrangements for 1958.

Pre-Council meetings. Preceding the opening of Council missionaries will meet in conference at the Alliance Church, 364 Furby Street. The conference opens Monday, May 12 at 1:30 P.M. and continues through noon on Wednesday, May 14.

At 2:30 on Wednesday afternoon the National Youth Office will conduct an AYF leadership rally.

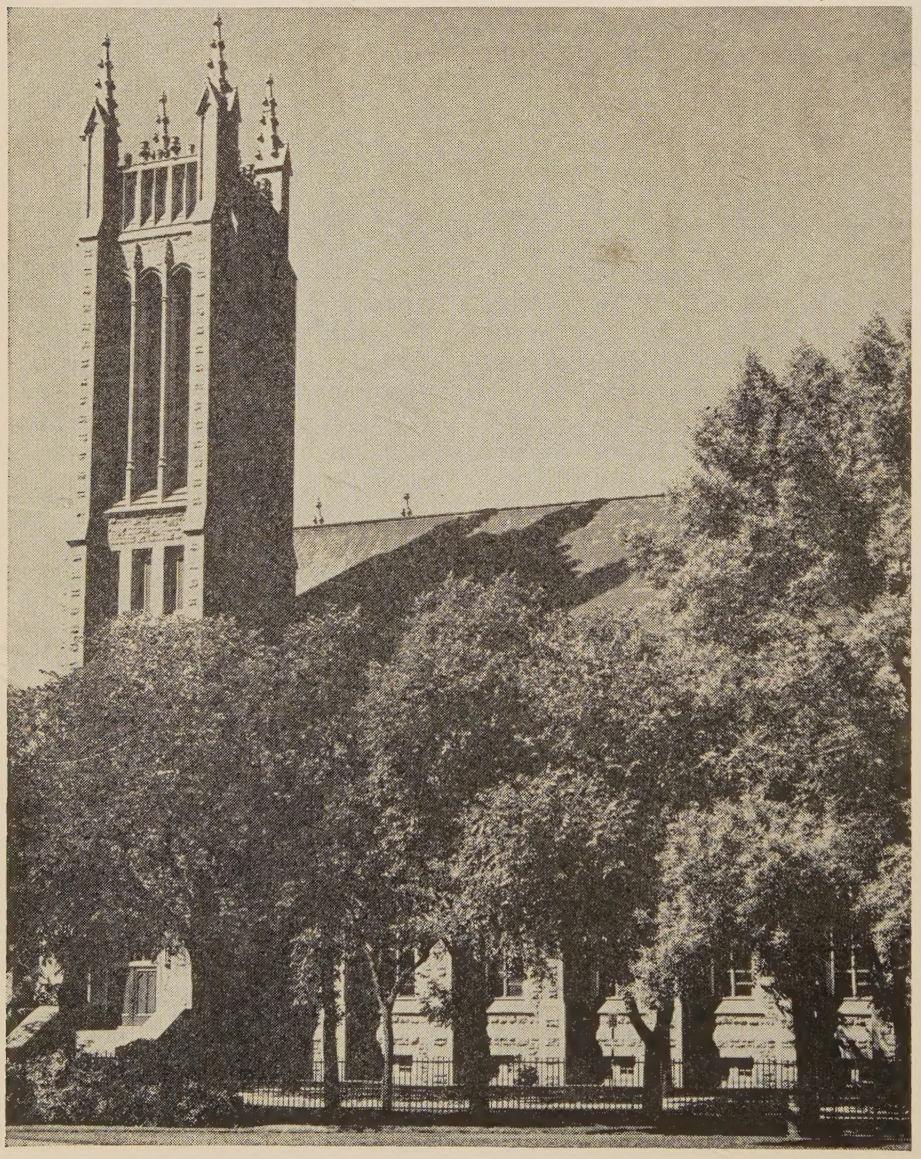
Motorists should bring evidence of liability insurance, and may wish to check on the time of entering Canada. In some places the immigration offices close at night. Some identification may be required on re-entering the United States.

Delegates are also reminded that it will still be early spring in Manitoba. Topcoats will be useful.

Requests for accommodations and other inquiries concerning local arrangements should be addressed to Rev. E. S. McVety, 866 Minto Street, Winnipeg, Canada.

The General Council meets in Knox United Church (below), Winnipeg

DEPARTMENT OF COMMERCE, WINNIPEG



VOLUME 93 NUMBER 8

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

The Bible College and The Christian and Missionary Alliance

By DR. GEORGE D. STROHM

OUR Society pioneered in establishing the Bible school as a means of training young people in Bible and associated subjects. Special attention was given to those having a call to mission fields or the ministry at home. The product has served its generation "by the will of God."

Then with the passing of two world wars and subsequent changes in the demands of both home and foreign fields, there seemed to come a command to "Arise, take thy journey." After some years of deliberation progress was undertaken and realized through evaluation and self-study programs, and more recently by the Council Self-Study Commission.

General education subjects were added to the first two years of training, and the specialized subjects were left for the last two or three years, depending on the course followed. It was hoped by this to give our young people a terminal training so that they need not look to other schools to complete their preparation for Christian service. This move was not only strategic but also dictated by good judgment.

The product of our own schools is steeped in the particular testimony of The Christian and Missionary Alliance. It was believed that this was the product demanded by our governing bodies and also the product desired by our people. The schools felt that with such a program they were not only meeting the needs of this changing world but that they would merit the support and approval of the members of the Society at large. It should be so. Certainly the ends of the earth will feel the impact of better prepared workers and workers whose doctrinal teachings are not a mixture of ours and others.

If we question the statement that times are changing, we need only look at the problems of the work, of which our fathers knew nothing at all. The Iron, the Purple and the Bamboo curtains are the product of our times. Some fields have shut out new missionaries and even forced out the ones already established. We have seen a huge part of Europe closed to the gospel, and China has built a great new wall—this time of prejudice and fanaticism—and has excluded the Christian missionary from its limits.

We could continue indefinitely, establishing the fact that the world is changing. We believe that the Bible college as now conceived will meet the challenge of this changing world and give to our Society workers whose qualifications are adequate, with the help of God, for such a time as this.

Dr. Strohm is president of St. Paul Bible College, St. Paul, Minnesota

The Bible college is now training workers to meet the changing needs of a demanding world. New curriculums, new counseling programs and new facilities are being utilized to the fullest extent to give the prospective worker the kind of training that he will need for the gospel ministry. Moreover, the strong spiritual emphasis is being maintained. We still find a good majority of students in all of our schools who want and are getting training in things spiritual. The Bible college, in contrast to the secular liberal arts college, has as its goal the spiritual training of every one of its students, and has set its programs to give opportunities for spiritual attainment. Besides the strong Christian atmosphere in the classroom of the Bible college, times are set aside for days of prayer, waiting upon God and spiritual refreshment.

The young man or woman entering any of the Bible colleges of The Christian and Missionary Alliance may look forward to a training that serves to make the whole man fit for the gospel ministry. Specialized work is being done in every department so that the worker of tomorrow may be equipped.

The Bible college stands ready to send out workers for the ministry at home and the extension of missions abroad, but faculties and facilities cannot insure that workers will be trained without the help of every pastor and church in the movement. The pastor has a greater responsibility than ever before to encourage young people to train in our Bible colleges. *(Continued on page 8)*

How to Win Catholics to Christ

By HELEN R. DAVIS

Mrs. Helen R. Davis is a Christian whose deep love for Roman Catholics has led her to pray and work for their salvation.

"Winning Catholics and others," she says, "has been a joy every step of the way. Almost without exception the Catholics so won have become ardent lovers of the Lord Jesus, excellent students of the Word and fruitful soul winners."

Mrs. Davis offers the following advice to others who want to win Catholics to Christ.

1. *You must wear the easy yoke.* Christ says, "My yoke is easy." Are you truly yoked together with your Lord? Are you close enough to Him that He can hear you when you pray? If not you will find soul winning difficult.

It is encouraging to note that our yoking comes from God. Since we are now "in him" and we can be "more than conquerors" through Him, why do we not reach out in faith and take all that He has for us? We can if we will believe His Word and trust Him. We are the possessors of an all-inclusive inheritance, "co-heirs with Christ" (Rom. 8:17, Weymouth); we have been made "complete in him" (Col. 2:9, 10); and we are indwelt by His peace, His hope, His faith, His love, His joy, because He dwells within us. We are His earthly temples (1 Cor. 6:19). Reaching out in faith, just as we did the day we were saved, we can claim all that Jesus is (Col. 2:6).

According to the Word, we are not to walk in failure but rather as one "alive unto God." Our service to God can glorify Him only as we recognize our own fleshly weaknesses and our personal need of the Holy Spirit's filling for anything He calls us to do. This is the only plan available to the soul winner. God expects each believer to work victoriously, but only He can make Christ's fullness functional in us and out through us to the saving of precious lost souls.

2. *Take your Catholic friend to God in prayer.* Unless God prepares the heart unto faith and response to the Word, no soul can be saved. As you witness, and immediately after, commit this one completely to God and then stand back and watch Him work. Be ready to replant the seed or to water it when He calls. God the Holy Spirit in you needs to be given His complete freedom as you witness. Do not pray that He will give you your freedom; let Him have His absolute sway in each case.

3. *An unsaved Catholic is a person,* and he will react to your witnessing as an individual personality. Some of the textbooks on witnessing give the impression that since this one belongs to a specific church, a specific religious system, there are only certain methods and certain Scriptures which are usable. Many Christians would do a more fruitful job if they were not so efficiently armed with methods and scriptural answers for all that is wrong with a particular group. It is sometimes better to know nothing about the person to whom you are speaking. Preach "Christ and him crucified." That is the power unto salvation.

4. *A soul winner must have love for the unsaved* before he can become an instrument of the Holy Spirit's drawing. Sometimes we have to ask God to make His love work in us and through us as we deal with dislikes, hate, prejudices and fears. The Catholic has been disciplined into a firm mistrust of anyone who is not of his religion and there has resulted in some of them a deep fear of those who seek to persuade them to come to Christ by faith apart from works.

The soul winner needs to be free of his own prejudices and dislikes. The sincerity, confidence, patience and genuine love, born of God, give a voice of utterance in many instances. Many times some act of love, born of the Holy Spirit's desire to win the person, will open doors. A knowledge of the Word is not enough. This pure love of which we speak is not the fleshly type that produces a saccharin sweetness, that uses enticing words of man's wisdom and that smiles habitually like any well-trained model in a department store. Rather, it is that of First Corinthians 13, and this type will be proven over and over by its fruit-bearing.

5. *Use the Word to win Catholics.* When God produces a seeking heart, your Bible is useful as the Holy Spirit does His work of producing the faith to believe (Rom. 10:17). However, there are some who fear the Protestant version and perhaps in these cases it is better to use a Catholic translation. It has been our experience that when the Bible has been established as the Word of God, then the gospel is the gospel wherever it is found. There are almost no differences in the gospel account between Protestant and Catholic translations.

In dealing with a Catholic, it seldom does any good to attempt to answer by Scripture all of the errors in their religion. Romans 3:23, John 3:16, John 1:12 and other precious Scriptures which ably present the plan of salvation may not produce an intellectual discussion, but they will cause a conviction of sin to develop in the unbelieving listener and he will come to repentance. This is what God wants. The

Considerable interest was expressed in the article "Winning Roman Catholics to Christ" in our February 26 issue. Other comments appear on page 15.

gospel will cause the thinking sinner to turn from his own way to God's only way.

In using the Word of God, it is well to begin with familiar truths, usually the gospel story, and lead to the unfamiliar ones. Most often Catholics will not be familiar with any Scripture, but sometimes the Holy Spirit has prepared them for your witnessing and you will be surprised how much they do know. Many Catholics today are reading the Word for themselves. Some priests are encouraging their people to buy a Bible and study it.

I have found that it helps to mark the Bible so that they might easily find the passages which you have just presented. There are many excellent tracts also which can be left with them that they might compare Scripture with Scripture as God the Holy Spirit continues to draw them after your work is completed. *Pamphlets which point out the errors and untruths of their religion should be avoided.* There is plenty of time for this later on. While they are yet babes in the Lord, it is well to talk of Jesus to them all of the time. Let them feed on their blessed new Lord, learn at every corner to love Him more, learn to use His Word to win someone else, and learn to pray. These are such precious folks and so sincere when they are won; it is a shame to let Satan get in even for a second and spoil the work the Holy Spirit is accomplishing. We must remember Satan's work is that of taking the seeds away or spoiling their growth.

One thing to guard against with a Catholic is the swiftness with which Satan works to produce an argument. If the soul winner is full of zeal and he knows his Scriptures well, striving with the Word can easily develop. Usually God does not honor such witnessing and the opportunity is lost. It is better to stop or to change the subject and to wait for a time that is more conducive to smooth witnessing. Again, we must watch that we do not simply practice efficient salesmanship to the point of convincing them that their church is wrong and yet stop short of actually winning them to Christ. We are capable in the flesh of making our own disciples, instead of disciples of Christ.

Your Catholic friends may leave their church through mental assent to that which you have taught them; they may even join your church and follow you and your friends, but still not have found God. Our objective is to lead them to Jesus that they might trust Him and be saved, not to make Protestants of them. Making a "decision for Christ" can be an excellent step in the direction of salvation, or it can stop short of the real thing. A "new creature in Christ" is wrought through the Word of God and by His own hand supernaturally as the Holy Spirit applies the Word to the heart of the unbeliever. We give the Catholic the Word with the one objective of getting the Word into him. Study concerning all the things Christ has written will come later on.

Winning a Catholic to Christ, if done by the Spirit of God, is not hard, but it is sometimes hard work. Planting seeds, replanting seeds and watering seeds will always require faithfulness in season and out. We have been created unto good works and this may involve a ministry of hospitality, home visitation, and many varied types of personal work. One must "put on the new man" and forget himself in the interest of God's lost sheep. Remembering that our Lord is completely sovereign in His workings and can do anything He wants to do, we have to be ready for many things which we do not understand at the moment and trust Him completely as we learn to wait quietly upon the revelation of His will in each case. It never pays to walk ahead of God. That is the false zeal of Satan which many times is caught by God's sincere servants. Our job is to remain at all times prepared by the Word, clothed in His armor, prayed up to the moment of service, and then to stand ready to move when He calls.

6. *Satan must be resisted.* In seeking to win a Catholic for Christ, we have entered Satan's territory. He will need to be resisted every step of the way. All well-tried and proven methods and procedures will fail at times. We may be filled with discouragement and despair. If this be so with you, take heart from the Word. Your Lord has overcome the devil. He truly is a defeated foe and we must operate under the power of this vital truth. Pick up your sword, claim His promises, then work and walk in the power of the One who died on Calvary for you and rose again. There will be difficulties, criticisms, battle fatigue, illness and many other hindrances, but need we fail because of them? Never. Let's reach out in faith and take that forbidden territory for Jesus.

7. *All along the way we must pray.* Each time a soul is won, strongholds have to be torn down, prejudices have to be removed, the ability to believe has to be given, faith has to be developed in the unbeliever, and important decisions have to be made. So, as the Word is given and God does His mighty work, we pray. As we wait upon God's next move for us, we pray. As we further prepare ourselves by study and meditation, we pray. Perhaps the most potent ministry in our entire service to God is that of intercession. We should pray every day for those we will win to Christ in the future, for those we are now seeking to win, and for those whom God the Holy Spirit is now nourishing through us in the capacity of spiritual parenthood. We must pray for others in the battle, too.

We cannot be too specific in our requests to God as we seek to win these precious souls. Their eyes of understanding are blind to the real truth. Ask that some Scripture will definitely take hold and then thank God when He moves even a little way toward your mutual goal for that person. Ask that specific circumstances may be arranged for witnessing opportunities and then praise

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 16, 1958, at 2:00 P.M., in the Knox United Church in Winnipeg, Canada, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. T. Smalley
Secretary.

God for doing just that. Nothing "just happens" when we pray.

We must discipline ourselves to recognize big things in seemingly small beginnings. It is also well to remember that part of praying is your definite personal committal of this Catholic soul to God. Recognizing that as far as you know you have followed God's direction according to the Word, you have obeyed the still, small voice of the Holy Spirit, then commit this soul to God for His harvesting work. There always comes a time when your work is finished, and the next step will have to be God's alone. The miracle of rebirth is a personal transaction between the individual and his Creator. You are seeking to bring him to the place where he will believe the God who made him, and who gave His life for him. This last act has not been given to the soul winner but to God Himself. Let Him do it.

May our Lord encourage your hearts as you labor for Him among the unsaved Catholics. The place of service which God has given to us is a territory about 50 per cent Catholic. They are not won by the dozens, but God is faithful to continue His gleaning here, and they can be won. Ever so often we lift our hearts to the throne on high and together with the angels praise Him who is able to reach down in the midst of unbelievable darkness and lift a precious soul into His wonderful light. ◆ ◆ ◆

Training for Christian Service

Christian and Missionary Alliance schools are dedicated to the training of called young people for effective Christian service around the world . . . offering three-year diploma courses . . . four-year degree courses in Bible and Theology, Missions, Christian Education and Sacred Music . . . five-year degree courses in Theology . . .

Nyack Missionary College, Nyack, N. Y.
St. Paul Bible College, 1361 Englewood Ave., St. Paul 4, Minn.
Simpson Bible College, 801 Silver Ave., San Francisco 24, Calif.
Canadian Bible College, 4400 Fourth Ave., Regina, Sask.
Toccoa Falls Bible College (Associated), Toccoa Falls, Ga.

Catalog and descriptive material mailed promptly on request

Evangelical ***Evangelistic*** ***Missionary***

The Bible College

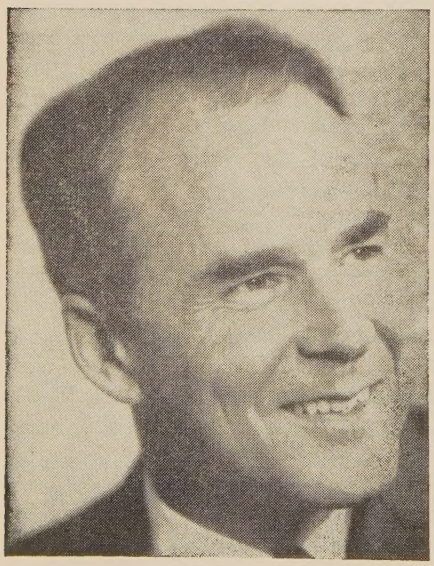
(Continued from page 5)

Recently in a Minneapolis (Minn.) paper there appeared a full column article appealing to high school students to "plan for the future." Names and addresses of counselors were given. The sum of it was, "Let us advise you and we will insure your future." This was an aircraft corporation branching out into ballistic missiles and rockets, guaranteeing both salary and security.

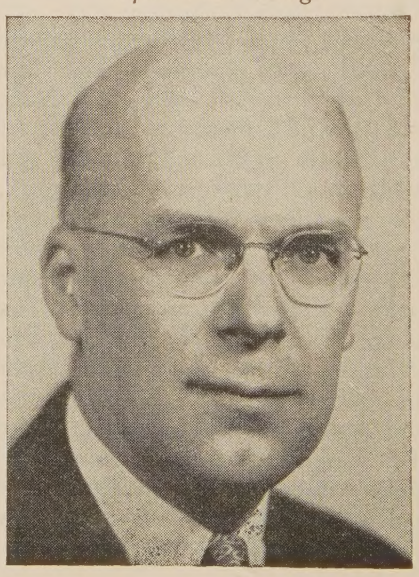
Industry is setting up recruitment programs in our high schools and making attractive offers and inducements that certainly make it more difficult for the young person to decide to enroll in a Bible college. *Counseling programs in high schools are not set up to find ministers and missionaries.* This is the responsibility of our pastors and churches. The Bible college is equipped but helpless to do much without the consecrated efforts of those who are closest to the young men and women who must carry on the work of the church in a day yet future.

Whatever the stimulus, there must be some force behind the pastor's interest in missions, and there must be conviction behind his interest in the extension of the fields at home to enlarge the supply base for projects abroad. We believe that our Bible colleges are not only equipped but impassioned to insure this background for our workers at home and around the world. Is this not a worthy objective and can our Society keep its fire without it? This is the time to see that our educational program is given the support and prayers of our entire movement. ◆ ◆ ◆

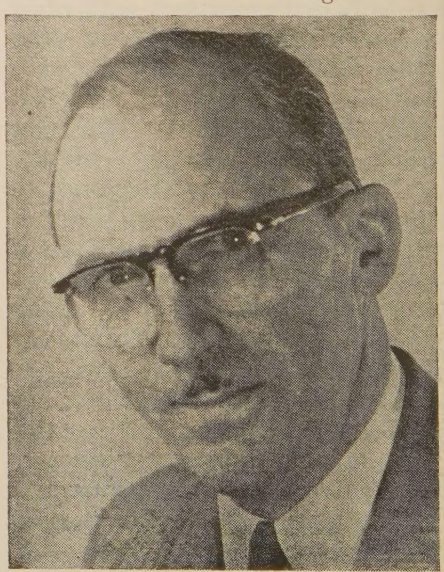
Dr. J. A. Bandy, president
Toccoa Falls Bible College



Rev. Paul S. Allen, president
Simpson Bible College



Rev. William McArthur, president
Canadian Bible College



DAVID R. ENLOW, Editor

AT HOME

Southern Baptists seen becoming less rural: Southern Baptists are becoming less rural, delegates to the denomination's Rural Church Conference in Memphis, Tenn., were told. Rev. J. P. Edmunds, of Nashville, statistician of the Baptist Sunday School Board, said only 75 per cent of Southern Baptist churches are now rural, compared with 85 per cent in 1949.

●

Urges mission hospitals get "surplus" Salk vaccine: Rep. Frank T. Bow (R.-Ohio) suggested at Washington, D. C., that "surplus" shots of Salk polio vaccine be flown to mission hospitals overseas before they have to be destroyed because of the six-month limitation on their use.

●

$400,000 Christian community center planned for capital: Plans for a $400,000 "Christian community center and gymnasium" to be located in the heart of downtown Washington were disclosed by Calvary Baptist Church. Pastor of the church is Dr. Clarence W. Cranford, president of the American Baptist Convention. Rep. Brooks Hays (D.-Ark.), president of the Southern Baptist Convention, teaches a Sunday school class in the church.

●

Propose laymen replace assistant pastors: The Manpower Commission of the American Lutheran Church suggested in Chicago that laymen should be used in place of assistant or associate pastors in local congregations of the 938,000-member denomination. In a formal resolution, the commission urged district presidents to study the proposal as a possible remedy for a clergy shortage which, it said, is likely to get worse before it gets better.

●

Moody Bible Institute seeks new FCC permit: The Moody Bible Institute has applied to the Federal Communications Commission for permission to operate a new standard broadcasting station in Chicago. The station, which would accept commercial advertising, would be operated on 960 kilocycles with a power of 1,000 watts, but would be limited to daytime hours of broadcasting.

ABROAD

Korean language courses tailored to missionaries: Courses in spoken and written Korean specifically tailored to the needs of newly arrived Christian missionaries will be offered by the Pusan Branch of Yonsei University.

Church service recordings gain popularity in Germany: An increasing number of parishes in the Lutheran Church of Wuerttemberg are reported to be using tape recordings to "carry the church into the homes of sick and disabled" unable to attend Sunday services.

●

Westphalia Church to conduct Ruhr evangelistic campaign: Plans for a six-month evangelistic campaign among miners and steelworkers of the Ruhr area have been announced by the Evangelical Church of Westphalia. The crusade, aimed especially at the unchurched, will last from April to September.

●

Baptist membership in Britain decreases: Baptist church membership in Great Britain and Ireland was 327,048 at the end of 1957. This was 758 less than the total of 327,806 reported in 1956.

PEOPLE

ELC evangelist will minister in Oslo: Dr. Oscar C. Hanson, of St. Paul, staff evangelist for the Evangelical Lutheran Church, will go to Norway in July to minister to a congregation of some 3,000 Americans living in Oslo.

●

Dr. Rees resigns pastorship: Dr. Paul S. Rees, internationally-known conservative Protestant leader, has announced his resignation as pastor of First Covenant Church at Minneapolis, Minn., where he has served for twenty years. He told his congregation he plans to return "for a while at least" to the work of evangelism and Bible teaching, with particular interest in ministries overseas. He also hopes to have more time for writing.

●

Judge re-elected president of leadership group: Judge Boyd Leedom, chairman of the National Labor Relations Board, was re-elected president of International Christian Leadership, as that organization completed its annual three-day meeting in Washington, D. C.

●

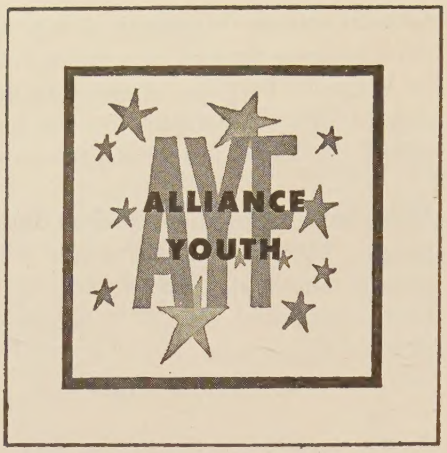
Niemoeller re-elected head of Hessen church: During a meeting of the synod Pastor Martin Niemoeller was re-elected president of the Evangelical Church of Hesse and Nassau for an eight-year term.

THE PRESS

Philadelphia library gets rare Bible: One of the rarest Bibles in the world, the Ferrara Bible, has been acquired by the Free Library in Philadelphia. The book is one of forty-eight copies printed in 1553 in Ferrara, Italy, and was the first edition of the Old Testament printed in Spanish. It ranks with the Gutenberg Bible in rarity.

●

Library of Congress acquires rare commentary on Christ: The Library of Congress announced that it has received as a gift from Brazil a copy of the first book printed in the Portuguese language, a commentary on the Life of Christ. The book, *O Livre de Vita Christi,* was published in Lisbon in 1795, a translation from the Latin.



WELDON B. BLACKFORD, Editor

Bible College for the Young Graduate

By REV. WILLIAM F. SMALLEY

Education Secretary, The Christian and Missionary Alliance

A man who had an important decision to make and who needed divine help finally reported "Mission accomplished," and said in effect, "I being in the way, the Lord led me" (Gen. 24:27).

AYFers who come to a parting of the ways and who have to make the decision as to a life work have the same right to the Lord's leading as they go "in the way." Many of you have heard the appeal for consecration to service and with tearful eyes and stumbling steps have pushed out of the crowd and gone forward to some altar to assert publicly, "I'll go where you want me to go, dear Lord." Now is the time to start going.

For those who are finishing high school this year and who still desire to be "in the way" the next step is Bible college. It is true that we do not yet know "the where" of God's leading, nor do we know "the how" of its accomplishment, but we do know the Lord who leads and the goal of obedience desired.

Now is the time to test whether you really meant that step of consecration or whether you were merely stirred a bit emotionally. If you meant it, the next step may be Bible college.

There are many good schools. If you want to be a scientist, go to the place where you can get the best scientific training available. If you want to study business procedures, find the best place to learn what you need to learn in that field of activity. If your desire is to be an architect, a doctor, a pilot or a carpenter, find out how to qualify yourself in these areas and then go forward to do the most effective job possible.

If you want Christian work, go to the best Bible college. If you want to work in The Christian and Missionary Alliance, go to an Alliance Bible college. We have four of these:

Nyack Missionary College, Nyack, New York.

St. Paul Bible College, 1361 Englewood Avenue, St. Paul 4, Minnesota.

Simpson Bible College, 801 Silver Avenue, San Francisco 24, California.

Canadian Bible College, 4400 Fourth Avenue, Regina, Canada.

In addition, we recommend Toccoa Falls Bible College for our young people of the Southeast.

Our schools offer training in Bible, Theology, Missions, Music, and Religious Education, and some basic liberal arts subjects. Study the catalogs. See what you need, and get "in the way" so God can lead you.

Many have come to us when it is too late. They have decided they want to go into foreign missionary service, for example, and they have not adequate training. Perhaps the wife has not attended Bible college. Perhaps the husband went to school somewhere because the courses looked easier than at a really adequate place of training, but it is now too late. "Too little and too late" is a sad refrain if applied to you and to your educational development.

Our Alliance Bible colleges exist for you and for the Alliance work. Many others profit from our schools and we are happy to have all. But we want *you* if God has called you into Alliance work, and we look forward to welcoming you this fall.

1958 AYF Council Program

Pastors and leaders attending the General Council at Winnipeg, Canada, will not want to miss the AYF Council program. This is to be held Wednesday, May 14, in Knox United Church. The two-hour program will begin at 2:30 with an AYF Leadership Rally, followed by workshops on the following subjects:

1. How to Hold Effective Junior AYF Meetings.
2. How to Develop Leadership in Your AYF.
3. How to Counsel with Young People.
4. How to Set Up a Church-wide AYF Program.
5. How to Build Attendance in the Local AYF.
6. How to Build Good AYF Programs.
7. How to Build Good AYF Youth Activities.

The AYF program this year marks the beginning of a series of biennial AYF programs to be conducted at Council. This makes it possible for the entire afternoon to be devoted to the AYF ministry in the church. Therefore, don't miss this program if you plan to attend the Council.

AYF on the Move

Here is an excerpt from this year's February 23 bulletin of the Christian and Missionary Alliance Church, Northside, Pittsburgh:

"*Congratulations, Young People!* Six groups met simultaneously but independently at the AYF hour last Sunday evening. With the temperature hovering close to zero, and ice and snow blanketing sidewalks and streets, our young people flocked to the house of the Lord.

"Rejoice in the Lord for these attendance statistics: KYB Club, 29; Christian Cadets, 30; Christian Crusaders, 8; High School Group, 45; College and 20's Group, 42; Adult Group 71. Total AYF attendance, 225."

R. W. HERBER

Some of the ninety-six delegates to the first African intertribal conference of the Sudan-Upper Volta section of French West Africa

A Drink of Lion's Milk

By REV. R. W. HERBER

BAFORI'S soul was stirred to its depths as she sat listening to the members of conference discussing tithing and self-support. She and her husband Peter were delegates from the Dafin tribe to the first African intertribal conference in the history of the Sudan-Upper Volta field of French West Africa. Ninety-six delegates from eleven church districts were gathered in joyous Christian fellowship at Ntoroso to share each other's burdens and victories, and to examine their hearts and ministries in the light of God's Word.

As she rose to her feet in the back of the church, Bafori said she was not worthy to meet with such a group. Face aglow, she testified of new light upon the matter of scriptural giving. "I've had a drink of lion's milk today! I used to tithe the chickens I raised. At Christmas time the girls I teach and I ate ten of them. But what do you know—that's not the way to do it! From now on I intend that God shall have all my tithes!"

"A drink of lion's milk"! From the African viewpoint no more apt expression could have described the quickening and blessing of the five wonderful days in conference. Tribesmen who were traditional enemies were singing, praying and eating together. They were realizing as never before the transcendent work of Christ in making them all one in Him.

The original vision of Dr. A. B. Simpson for French West Africa had been focused upon the great French Sudan. From every direction of that great area these conference delegates had come. The vision had been "for many days." To see it materialize before our eyes was a rare and heart-warming experience. Habbe and Samogo tribesmen from the north; Red Bobos, Black Bobos, Dafins, Bambaras and Miankas from the central area, and Senoufos and Gwens from the south; here they were gathered as pastors, catechists and lay leaders who had been sent from their respective churches to attend this historic meeting.

Though their respective tribal languages were utterly different, the greater part of the delegates could freely fellowship one with the other by means of the Bambara trade language. The warmth of Christian fellowship they were all experiencing was wonderful. Their discussion groups dealt with such down-to-earth problems as marriage and the family, tithing and self-support, church government, evangelism and tribal customs. Heretofore the tribes had been battling individually with such difficulties. Some, particularly the small and struggling churches, had been tempted to think that the larger tribes were free of these problems. To hear testimonies of victories over Satan-inspired customs gave new courage to the weak, and to hear that problems yet remained, which in turn were presented as definite prayer requests, encouraged all to carry one another's burdens.

André, an ordained Red Bobo pastor from the Sanekui area, testified to his determination wholly to follow Christ in separation from the old tribal customs. He said, "Recently my father and mother sat me down before them for a talk, face to face. They said, 'Your attitude in completely abandoning your father's customs has almost reached the degree of foolishness that sent Christ to the cross. If you don't watch out, somebody is going to crucify you too some day!'" André said that he leaned forward with a smile on his face and reverently replied, "Ami-i-i-i-na!" *(Amen!)*.

One of the most gratifying experiences of the conference came as a result of a meeting between the missionaries and African pastors. Some twenty ordained men representing four tribes were present. This meeting was called to discuss the standard for ordination. The missionaries presented the problem of a certain catechist desiring ordination who had had some irregularities in his marriage. After discussion among themselves, the African pastors brought in their decision. They were unanimously agreed that they would stand by whatever judg-

ment the missionaries reached in accordance with God's Word and their wider experience. They stated that they were indebted to the missionaries for all they knew of God's way up to this point and were continuing to look to them for guidance.

As we look forward to the future, it is with renewed optimism and with greater respect for the capability, the spiritual insight and the integrity of the African church. Another intertribal conference is planned for 1958, if Jesus tarries. As God leads, it is to be expected that eventually a national church organization will be adopted, governing and uniting the various tribal church organizations. The organization of churches in the Habbe, Bambara, Red Bobo and Mianka tribes has provided a proving ground for future intertribal church leaders and an educational background for the laymen.

Rejoice with us in what God has accomplished and pray that we may make mighty strides forward toward the fulfilling of our unfinished task of fully occupying our vast Sudan and Upper Volta territory. ◆ ◆ ◆

An Unsaved Official Testifies to Christ

By REV. P. S. DAVIS, *Thailand*

"But we can't move there! The place you have chosen for us is simply overrun with evil spirits."

This was the sad response of the dejected group who had been living as virtual serfs eking out their existence by working the land of a rich man. No matter how hard they labored, they had no hope of ever owning any land as an inheritance for their children.

Their complaint to the government had finally resulted in instructions to the local official (a chief over about twenty village chiefs) to carve out of the jungle a new village for these poor people. After investment of considerable time and money a village site was prepared. But the serfs refused to move because they believed it was the abode of evil spirits.

The official, who has received the witness of two village churches in his own area and has seen Christ's power, urged the group to become Christians so they need no longer fear the demons. They retorted that he, who himself is not yet a Christian, was in no position to advise them. "You should prove Christ's power in that demon-infested village site yourself!" they said.

Now the chief has told them his decision: "In March I'll resign my official position, publicly declare my faith in Christ and live right with you at the new site as your village chief. Then I will try to lead you all to faith in Christ whose power the evil spirits fear!"

An ambitious program? Yes! But if he is truly born anew by the Spirit of God in answer to your prayers at home and the witness of believers in Thailand this can be the birth of a Christian village in Buddhist Thailand!

D. EMARY

A young Kissi girl, student at the Baro Bible school for girls, French Guinea, reads the New Testament in Maninka

A Village Chief Dies Singing

By REV. G. W. TUBBS, *Laos*

The Khamou village of Ban Bang Kom has only fourteen houses and is one of the poorer villages in the area. The main livelihood is mountain rice.

Since it is located near the motor road between Sayaboury and the Mekong River we came in contact with its people soon after settling here. The village chief, whose name was Ai Deng, was especially interested in the message. He had heard the gospel about twelve years earlier from a Christian of Ban Houei Sao.

Since the first of last year we made seven trips to this village. Although most of the villagers remained passive and unresponsive to the truth, two families did show an interest and expressed a desire to become Christians. One of these was the village chief, Ai Deng.

On July 28 on another trip to Ban Bang Kom we were accompanied by three Khamou Christians. One of these was the elder from Ban Houei Sao, and one of the other two was Nai Mang, a former student worker. On this trip the two interested families destroyed their own spirit fetishes and each adult member prayed the penitent's prayer. The day closed with singing "Blessed Be the Name of the Lord."

On August 3 an urgent message came telling of Ai Deng's serious illness. He had been suffering occasionally during the past two years from tuberculosis but was able to continue his normal work. The following day we went to his village and prayed for him, encouraging his family to trust God.

The Deng family was then living in a hut in their rice field. They had repelled all urging from their fellow villagers to return to the village. They seemed to be rejoicing in their new-found freedom from evil spirits.

Three days later Ai Deng went to be with the Lord in whom he had so recently believed. During the last day he kept repeating "Blessed Be the Name," probably the only song he knew by heart.

The heathen villagers then became eloquent Job's comforters and blamed Ai Deng's death on the foreigner's religion. Most of them would not visit these lonely bereaved ones in the rice field. Only the immediate family attended the funeral service, but there was an unusual sense of joy and victory, and the family is continuing to trust the Lord.

The challenge to pray now rests with you and me. Only as the Holy Spirit works in the lives of these people who are steeped in the darkest heathendom will they be won and kept for the Lord.

We are capable of every sin that we have seen our neighbor commit, unless God's grace restrain us.—AUGUSTINE.

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

The National Sunday School Standard

"The Sunday School Standard" is a fairly new expression in the vocabulary of The Christian and Missionary Alliance. You have seen it often in print and, we trust, have heard about it in your local Sunday school.

Our Sunday School Standard didn't just happen. Actually it had its origin on the field, for it was used experimentally in one of the districts, and resulted in outstanding growth and development in the Sunday schools of that district.

First, the national office made a careful study of standards as used by other groups and prepared a Sunday School Standard on the basis of this study.

Then the Committee on Sunday School Work prayerfully considered all suggestions and drew up the present Standard, which was adopted by the Home Department as our guide for better Sunday schools. We give here the outline.

LEADERSHIP

I. Church Relationship. Objective: A church school.

1. *Selection of workers.* The church through its governing body elects or approves the officers (other than the general superintendent) and teachers on a yearly basis.

2. *Qualifications.* Workers give evidence of a personal relationship to Jesus Christ as Saviour and Lord and are faithful in attendance at church services, including the midweek prayer meeting, and in such other requirements as are included in the Workers' Covenant.

3. *Report.* The Sunday school reports to the church board at least quarterly.

4. *Attendance.* At least 75 per cent of the Sunday school membership attends the morning worship service (or a children's church).

II. Attendance of Workers. Objective: A faithful staff.

Workers (officers, teachers and superintendent) attend Sunday school at least forty-six Sundays of the year.

III. Workers' Conferences. Objective: Planning, fellowship, instruction.

1. At least ten conferences a year are held.

2. These are attended by at least 70 per cent of the workers.

IV. Leadership Training. Objective: Trained teachers for every class.

1. The church provides at least one course a year—the Alliance Leadership Training program or a course approved by the National Sunday School Office.

2. At least 60 per cent of the workers should receive credit for the course.

ORGANIZATION

V. Properly Grouped School. Objective: Grouped for greatest teaching efficiency.

1. The school is properly grouped according to ages or public school grades.

2. The school is departmentalized.

VI. Records. Objective: Concern for each individual member.

1. The school maintains a master file with a permanent record card for each member.

2. The school maintains an absentee and follow-up system.

3. The school adopts and maintains the six-point record system.

VII. Literature. Objective: Carefully selected helps for the workers.

1. The school shall be Bible-centered, setting up a program of Scripture memorization and encouraging daily Bible reading.

2. The Sunday school literature is selected by the executive committee, making certain that it is Bible-centered.

3. The school maintains a reference library for teachers, adding at least three books a year.

OUTREACH

VIII. Missions. Objective: A missionary vision.

1. The school promotes a definite program of missionary education in addition to the annual missionary convention of the church.

2. The school makes an annual pledge to the General Fund of The Christian and Missionary Alliance.

IX. Visitation. Objective: An active reaching ministry.

1. Every teacher visits in the home of each pupil at least once a year.

2. The school promotes a definite system of visitation to secure new members and prospects.

X. Cradle Roll. Objective: Christian homes for every baby.

The school has an efficient Cradle Roll Department.

1. Provides a Cradle Roll.

2. Enrolls at least one baby to every ten members in average attendance in Sunday school.

3. Contacts each baby at least once a quarter.

XI. Home Department. Objective: A ministry to those unable to attend Sunday school.

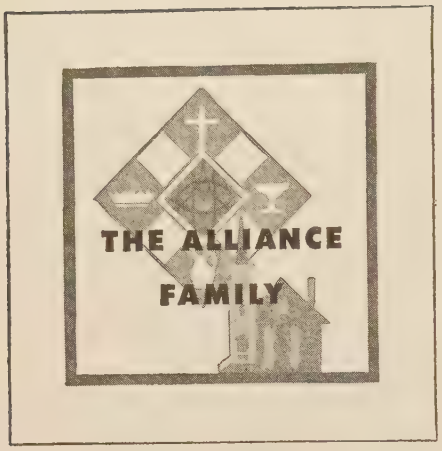
The school provides an efficient Home Department to reach the "shut-ins" and the "shut-outs."

XII. Increase in Attendance. Objective: A consistent growth with a definite goal.

There is an increase in average attendance over the previous year of no less than 3 per cent.

The above Sunday School Standard becomes effective for you when you adopt it as a guide and begin step by step to put it into operation.

Each year a checkup is sent to your school to grade you on each feature of the Standard. The results of the checkup guide district and national leaders in helping you and in stimulating all of us to a greater effort for Christ through our Sunday schools. Why not start now to build a Standard school?



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

The *Misses Leona St. John* and *Rosalie Fenton, R.N.*, sailed from San Francisco on March 12, returning to New Guinea. They will be stationed at Homejo in the Wissel Lakes section.

Leona St. John

Rosalie Fenton

New Guinea

On Furlough

Miss Emma Wooledge, R.N., arrived in New York by plane from French West Africa March 17.

Miss Agnes Brown, formerly of Ecuador, returned on March 11 from Puerto Rico, where she had been on special assignment under the direction of the Home Department.

The New Generation

To *Rev. and Mrs. Warren MacEachern*, Bloomsburg, Pa., a daughter, Donna Jean, on February 17.

To *Mr. and Mrs. Melvin C. Maurer*, Hazelwood, Pittsburgh, Pa., a son, David Mark, on January 14.

To *Mr. and Mrs. Douglas C. Yeager*, Salt Lake City, Utah, a son, Clifford James, on February 14.

To *Rev. and Mrs. F. C. Heiser*, Quito, Ecuador, a son, Franklin Gregory, on March 10.

To *Rev. and Mrs. R. H. Pease*, Paris, France, a daughter, Deborah Ruth, on March 4.

To *Rev. and Mrs. Howard McFarland*, on furlough from Congo, a daughter, Debora Louise, on March 13.

To *Rev. and Mrs. G. Archie Powell*, on furlough from French West Africa, a daughter, Deborah Lee, on March 16.

To *Mr. and Mrs. C. M. Westergren*, Cambodia, a son, Stephen Marshall, on February 26.

To *Mr. and Mrs. James A. Trainer*, Cassels, Pa., a daughter, Priscilla Ann, on January 31.

With the Lord

Rev. H. J. Biddlecum, a worker with the Alliance since 1930, went to be with the Lord on February 27 in Gainesville, Fla., where he was living in retirement. Mr. Biddlecum graduated from Nyack Missionary College in 1930, and after a few months in Dallas, Tex., he spent the remaining twenty-six years of his ministry in Gainesville. He retired in April, 1957.

The funeral was held in Gainesville with Rev. John Minder in charge.

Laymen Meet in Akron

On February 1 about 300 laymen and pastors met in Akron, Ohio, for one of the largest and most enthusiastic area rallies of the LCMA (Laymen's Crusade for Missionary Action). A report was made by President John A. Wright concerning current projects, and Mr. Al Nanfelt, of Middleboro, Mass., was the speaker. Membership in LCMA is increasing at the rate of approximately 100 per month, reports the secretary, C. V. Swanson, Jr. Rev. Richard H. Harvey is field representative. Information concerning the organization may be received by writing Mr. Swanson at 50 State St., Providence, R. I.

Work Opened in Elizabethtown, Pa.

The Alliance Church in Elizabethtown, Pa., was officially opened on March 2 with an afternoon service attended by 150 persons, including several Alliance pastors of the area.

The message of The Christian and Missionary Alliance was presented by Rev. F. W. Fowler, Rev. S. W. McGarvey, Rev. C. D. Weidemann and Rev. K .C. Steckel. The district superintendent, Rev. Joel W. McGarvey, concluded with remarks regarding the objectives of the Society. Mr. Fern R. Reed was installed as pastor.

New Alliance Church Dedicated

Dedicatory services of the new Highland Hills Church in Des Moines, Ia., were held in January. This new work was begun in 1944 with the building of a church in a semicommercial area of the city. Ten years later it was relocated in a thriving residential neighborhood. The new church was erected at a cost of approximately $32,000. Rev. Paul Stumbo is the pastor.

San Jose, Calif., Dedicates Church

The Valley Neighborhood Church of The Christian and Missionary Alliance, San Jose, Calif., was dedicated on February 9 with a capacity attendance present. This new work was begun in 1956 with twenty-five persons forming the original organization under the leadership of Rev. Roy Petersen. Ground was broken for the new building in September, 1957, and the first public service was held on January 12, 1958. This first unit consists of an auditorium seating two hundred, four Sunday school departments, nursery, kitchen and pastor's study. It is valued at $40,000 but was built for about $26,000 through much volunteer labor. It is planned to get the main auditorium under way soon.

Pastoral Transfers and Appointments

Rev. D. A. Carlson, Home Missionary, Southwestern District.

Rev. C. Lesley, Palmdale, Calif.

Rev. G. D. McDaniels, Bound Brook, N. J.

Rev. R. L. Rogers, Baltimore, Md.

Rev. C. A. Tucker, Ballston Spa, N. Y.

Miss R. M. Wood, Jewish Work, Albany, N. Y.

Mr. H. E. Mowris, Official Worker, Batesville, Ark.

Evangelist to Tour Ireland

Rev. W. P. Nicholson, of Glendale, Calif., sails in April for ministry in Ireland and Scotland. His itinerary is as follows: *April*, Dramore; *May*, Lisburn, Belfast and Londonderry; *June*, Garvagh, Portadown; *July*, Ballymena, Killadeas, Dromara; *August*, Portrush and Omagh; *September*, Glasgow (Scotland) and Belfast; *October*, Dublin. He will appreciate the prayers of THE ALLIANCE WITNESS readers.

Deeper Life Crusade Brings Uplift

A Deeper Life Crusade held in February by Rev. R. G. Simpson at the Community Gospel Chapel, Emmett, Mich., brought a general spiritual uplift according to the pastor, Gerald Gardner.

Pioneer Work Dedicated

The Leesburg Chapel, Leesburg, Pa., a pioneer work, was formally organized on February 19 with twenty-five charter members. The congregation is meeting in an attractive basement chapel, the first unit of a building program. Rev. H. A. Polding is the pastor.

The Preachers Chorus

The Preachers Chorus, now in its thirty-ninth year, will minister at each public service of the General Council meeting in Winnipeg, Canada, May 14-19.

All present members of the chorus and ministers who will participate this year are requested to write the director, Dr. R. R. Brown, 2006 Douglas St., Omaha 2, Nebr.

Dr. Brown would like to know how many singers will be able to be present for a rehearsal Tuesday afternoon, May 13, and participate in a special service in the Alliance Church on Tuesday evening preceding Council. The second rehearsal will be held at ten o'clock Wednesday morning.

Letters

Winning Catholics to Christ

How the article "Winning Roman Catholics to Christ" (February 26) spoke to my heart! Having been born in the anthracite coal region [of Pennsylvania] and having lived there forty-five years, this problem has lain long on my heart. Most of my girlhood friends were Roman Catholic. I thoroughly agree that arguments will not win them to Christ.

The need, as I have seen it, has been for the message of salvation to be brought to those of European background. Sad to say, even in good evangelical circles they haven't always been welcomed, as a result of prejudice because they are not of Anglo-Saxon or Nordic extraction.

There are exceptions, of course. One is a small, gospel-preaching Methodist church in Scranton, in the midst of a community where the majority are of European background. Many of these children attend this church; that is, on invitation they are permitted to attend from the age of two or three to twelve. Then at twelve years of age the priest cracks the whip and most of them, but not all, never come again. But I sincerely believe that the seed has been sown and we know that God's Word will not return unto Him void. In some instances they have received Jesus Christ as their Saviour and have remained to serve Him in that church.

A converted Catholic acquaintance has really amazed me by her knowledge of doctrine as taught by our evangelical churches. She said she had learned the true way by going (most likely without the knowledge of her parents) to young people's meetings on Sunday nights. It was easy to see that she had taken in every word. She witnessed to those who worked with her in factories, when they remarked about her joy in singing Christian hymns while working.

Reaching the children, especially those nominally Roman Catholic, and bringing them into our gospel-preaching Sunday schools and young people's meetings, and making them really welcome, is one way of winning Roman Catholics to Christ.—Mrs. W. H. Lloyd, *Grent Bend, Pa.*

Unless one has the burden and is totally yielded to God he should leave them alone. Ephesians 6:12 tells us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is a missionary field in itself, and takes a completely yielded life with much prayer. —Mrs. Mikelson, *Minneapolis, Minn.*

Catholics are taught to follow blindly their church and priests and to read *only* the parts of the Bible that the priests tell them to. Our part is to get them to read all of God's Word in their own Bible.—Howard Nielsen, *St. Paul, Minn.*

God Saved Me, a Roman Catholic

By MRS. ALICE A. DICOLA

I am thirty-five years old, a housewife and mother of two children. I attended the Roman Catholic Church faithfully for the first twenty years of my life. The next ten years I was convinced in my heart that there was no God, and only went to church a few times during that interval. I had no hope in this life or the next, and was given over to complete despair and depression.

I had participated in all the rites and rituals of the church and yet even when I was still a small child there was a great void in my heart and I would often look up to the sky and say that surely there must be a reason for my being born. I could not find the answer in the Roman Church. Many times I would look at the large crucifix at the altar and would ask myself over and over again, "Why did He have to die?" During the Easter season when I would participate in the stations of the cross, there were so many questions and never any answers. I would wonder why He went through all that agony—and would weep, "Why? Why? Why?"

After high school and college I asked every person I met of his religious beliefs, but I never received a satisfactory answer. I then determined that some day I was going to find the answers even if it took the rest of my life. The Lord must have known that I was seeking, and now I know that He always finds the seeking heart. Thank and praise God for His wonderful goodness to those who seek.

He found me one day when I was still in my misery, and full of sin and hatred. God led us to purchase a house right next door to a good Christian and Missionary Alliance family, and I thank Him for this. They were the first ones to tell me that Christ loved me enough to die for *me!* Praise God! Now at last I had found what I had been seeking all my life. I was just like a little child hearing for the first time that I must be born again and I must open my heart and let Jesus come in. I couldn't understand everything they told me at first, but gradually God began revealing Himself to me in a great and marvelous way. I did open my heart and He did come in and I never want Him to leave me.

I have found my rock, my hiding place, and I am secure in Him. I love Him and praise His holy name. He is a great God and greatly to be praised. He has met every one of my needs. He picked me up from the gutter and took away all the filth I had accumulated over the years. He gave me a new heart, a new song on my lips—a new life for the old. Praise Him! Shortly afterward I was baptized and joined the Erie Gospel Tabernacle in Erie, Pa. I want to love and serve God the rest of my life.

I love my Roman Catholic family and friends and pray each day for them, that they too will find the Christ who satisfies and leaves no void to be filled with worldliness.

Want More from "The Devout Soul"

I greatly appreciated the excerpt from *The Devout Soul* March 12 and I shall eagerly anticipate any and all you may include in the future. . . . The constant source of information and inspiration concerning the work of foreign missions means much to me, and I'd like to say "thanks." —Mrs. G. L. Armstrong, *Beulah Beach, Ohio.*

Treasures Old and New . . . have helped me step by step into the deeper life when I could find help nowhere else. The little gems entered here and there have been so helpful in leading me in the purchase of deeply spiritual books, i.e., *Treasury of Andrew Murray, Christian Perfection, Victorious Christian Living,* etc. Please give us more from Dr. Joseph Hall.—Alice C. Sheaffer, *Verona, Pa.*

Many times have I thought of writing to you to thank you for some of the wonderful articles in The Alliance Witness. I feel a kindred spirit with you, especially when you hit hard in editorials such as the one in the March 12 issue and others of the same caliber. . . .

The article by Foster Aldrich caused me thought and study. . . . We take "tradition" so easily and lazily.

By all means give us more [of Joseph Hall]. How we need a resurgence of such a glimpse of our inheritance in Christ, then we would be more with Him in the heavenlies, far above all that Satan can do to us. We can roll this article as a "sweet morsel" under our tongue.—J. W. B., *Sherman Oaks, Calif.*

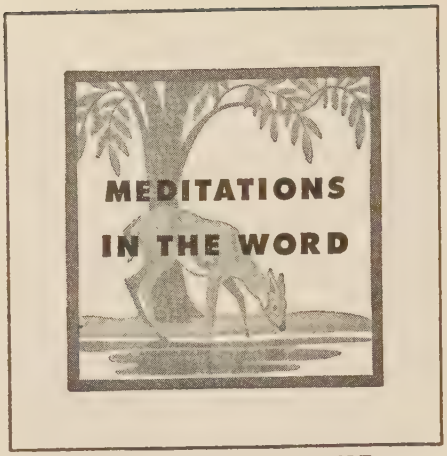
I sincerely trust that you may find enough readers sufficiently interested so that you may present more from Joseph Hall on *The Devout Soul.* I have found your article in the March 12 issue of The Alliance Witness a very real blessing and thank you for it.—George W. Arms, D.D., *Lansdowne, Pa.*

I most earnestly ask you to present further installments from Dr. Hall's book as I am sure it will feed the souls of us Alliance laymen and preachers.—John Neufeld, *Wolf Creek, Mont.*

The book which you both quote and comment on is one of the rare gems of spiritual readings that outside of the Psalms and sayings of men of God in the Holy Scriptures are very hard to find. I find myself in union with such men of God even at the risk of being looked upon as a mystic.

I have just finished reading from the Witness your inspiring remarks of this man of God's book, *The Devout Soul.* I do not have time to hunt around for such books, as my time is all taken up in my salesman work, yet in my spare times in the evening I feast on God's riches in Christ and on Christ Himself.—John J. Keating, *Omaha, Nebr.*

Oh, for more from *The Devout Soul,* with your comments! Too, the quote from Hans Waldvogel reverberates in my soul. . . . Your editorials in The Alliance Witness are highly valued for their incisive truth and revealing light.—W. R. Bell, *Franklin, N. C.*



Edited by EDITH M. BEYERLE

Sunday

MATTHEW 8:1-15 (verse 2).

This is the will of Christ respecting the healing of disease, as revealed in the healing of the leper. This poor sufferer came to Him representing a suffering world. His appeal expresses the attitude in which most people stand toward the Lord. . . . The answer of Christ was prompt and unequivocal, . . . "I will; be thou clean." "Not only am I willing, but I am positively wanting to heal and help all who come within reach of My touch. But there must be a corresponding will on your part." Therefore He adds, "Be thou clean." You must bring a sanctified will, which is the true seat of faith, and meet His will, and when your will coöperates with His, then will come the manifestation of the healing power.—A. B. SIMPSON.

Monday

JOHN 14:13-31 (verse 26).

The Holy Spirit consoles, but Christ is the *consolation*. If we may use the figure, the Holy Spirit is the physician, but Jesus is the medicine. He heals the wound, but it is by applying the holy ointment of Christ's name and grace. He takes not of His own things, but of the things of Christ. . . . If the one be the Comforter, the other is the Comfort. Now, with such rich provision for his need, why should the Christian be sad and despondent?—CHARLES H. SPURGEON.

Tuesday

PSALM 14 (verse 7).

Like as when we be in quiet we do pray either nothing at all or very coldly unto God; so in adversity and trouble, our spirit is stirred up and enkindled to prayer, whereof we do find examples everywhere in the psalms of David; so that affliction is as it were the sauce of prayer as hunger is unto meat. Truly their prayer is usually unsavory who are without affliction, and many of them do not pray truly, but do rather counterfeit a prayer or pray for custom.—WOLFGANG MUSCULUS.

Wednesday

MARK 7:24-37 (verse 37).

O why and whither? God knows all;
I only know that He is good,
And that whatever may befall,
Or here or there, must be the best that could.
For He is merciful as just;
And so by faith correcting sight,
I bow before His will, and trust
Howe'er they seem, He doeth all things right.
—JOHN GREENLEAF WHITTIER.

Thursday

GENESIS 8:13-22 (verse 18).

Noah was still the obedient child of God. Just as he had entered the ark at God's command, he now comes forth. Had his faith been less than it was he could easily have hesitated to step out onto ground that could, but for God, have been no more than miry mud! He could not see the ground from the ark's only window (6:16), but he could see God, by faith, and that was quite enough.—PAMEII.

Friday

DANIEL 12 (verse 3).

Inspiration swept the very heavens and searched the universe of God to find the wonderful description of this divine appreciation. . . . The satisfaction of saving a soul may be sufficient reward, but there is an additional element which waits for the light of heaven and the unending ages. . . . As the stars shine by reflected light, so he who has shared in the redemptive work of Christ shall shine in the heavenly glory of Christ.—CORTLAND MYERS.

Saturday

1 THESSALONIANS 5 (verse 17).

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high —he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High . . . must have an overflowing heart; and as his heart is, such will he be.—EXCHANGE.

Sunday

MATTHEW 8:16-34 (verse 17).

The reason that Christ healed was because it was incumbent upon Him as the Messiah to fulfill the picture given by Isaiah the prophet, "Himself took our infirmities, and bare our sicknesses." This He did when He hung on the cross and bore in His own body all the physical liabilities of our bodies, making it true, "With his stripes we are healed." This is the deep foundation of divine healing, the solid rock of Christ's atonement.—A. B. SIMPSON.

Monday

REVELATION 3 (verse 12).

O thrice fools are we, who like newborn princes weeping in the cradle know not that there is a kingdom before them! Then let our Lord's sweet hand square us and hammer us, and strike off the knots of pride, self-love, and world-worship, and infidelity, that He may make us stones and pillars in His Father's house. . . . What think ye to take binding with the fair cornerstone Jesus?—SAMUEL RUTHERFORD.

Tuesday

PSALM 15 (verse 1).

Heaven is aptly compared to a hill, hell to a hole. Now who shall ascend unto this holy mount? None but whom this mount comes down unto, that have sweet communion with God in this life present, whose conversation is in heaven, eternal life, though their habitation be for awhile upon earth, who do here eat and drink and sleep.—JOHN TRAPP.

Wednesday

1 PETER 5 (verse 7).

God cares! How sweet the strain!
My aching heart and weary brain
Are rested by the sweet refrain—
He cares, our Father cares!

God cares! Oh, sing the song
In lonely spot, amid the throng;
'Twill make the way less hard and long—
He cares, our Father cares!
—HELEN CASTERLINE.

Thursday

GENESIS 9:1-17 (verse 13).

The rainbow of promise has two points, figuratively speaking: one points Godward to remind man of God's eternal covenant, and one points manward to remind God of man's overwhelming need. Every spiritual storm, be it ever so black or foreboding of indefinite duration, has its rainbow of promise found somewhere in God's Word. Sometimes, however, the heart is too heavy for the eyes of faith to see it. But God still sees, and God remembers. "If we believe not, yet he abideth faithful."—PAMEII.

Friday

MICAH 6 (verse 8).

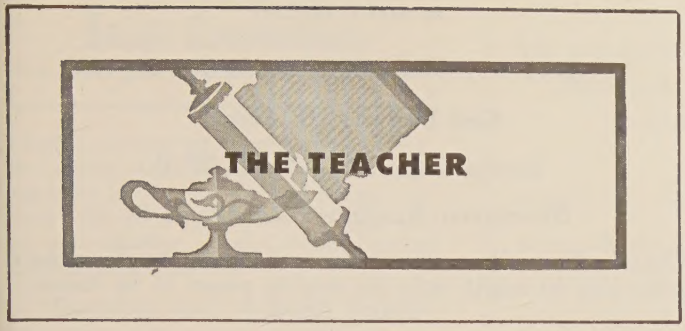
It is not things that our God wants. He wants *us*. And when we yield ourselves in glad obedience to Him, His Spirit lives in us; it is *Himself* in us, acting through our wills, who accomplishes what God requires. When He has His way in the life it means first a possession, then a reshaping. And that makes our mental processes wise and just and kindly, and so all the acts of life.—S. D. GORDON.

Saturday

2 CORINTHIANS 4 (verse 16).

A man can no more take in a supply of grace for the future than he can eat enough today to last him the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores for grace from day to day as we need it. —D. L. MOODY.

We must learn not only God's will in general, but even what His will is in each thing, what will please Him further and what is the most perfect.—FENÉLON.



By DON J. KENYON

SUNDAY SCHOOL LESSON—APRIL 20, 1958

God Prepares a Leader

Exodus 3:1-7, 10-15

DEVOTIONAL READING—Isaiah 44:21-28

GOLDEN TEXT—*"By faith Moses, . . . refused to be called the son of Pharaoh's daughter . . . esteeming the reproach of Christ greater riches."*—HEBREWS 11:24, 26.

BACKGROUND AND LESSON ORIENTATION

God may take generations in the preparation of a leader. The leadership of Moses did not begin with the experience at the burning bush. This child, providentially preserved from the wrath of an unreasonable dictator, was in the school of God from the cradle. He was nursed by divine intervention by his own mother, Jochebed, who had the opportunity to instill in him a faith that rose heroically at the time of decision (Heb. 11:24, 25). His untimely effort to champion his people's cause met with failure because his method was carnal. Although the Scriptures are silent concerning some phases of his development, it is possible to discern the hand of God carving out the character of the man who was to be one of the world's greatest men. Had he been weaker the obstinate Israelites would have broken him.

CONTEXTUAL CONSIDERATIONS

It was in Midian that Moses developed into a man of God. His keen sense of justice, his spirit of helpfulness, his willingness to resign to inevitabilities, all were elements in the sanctification of those traits which he possessed from the good heritage of his parents. God was to add to these natural qualities some great convictions which were grounded in His own character. God showed him that the deliverance which He would use him to effect was His own undertaking. This chapter is a masterpiece of divine-human intercourse between Moses, the reticent, self-effacing man, and God, the persistent, patient Molder of men. God let His servant know that he would not meet with immediate success (v. 19) but that God would take measures to fully consummate His will by His own power.

SIMPLIFIED OUTLINE

1. *Moses and the Burning Bush*—Exodus 3:1-3.
2. *God Speaks from the Bush*—Exodus 3:4-7.
3. *God Commissions Moses*—Exodus 3:10-15.

KEY WORD ANALYSIS

"Holy ground" (v. 5). It may be that Moses was infected a little with the prevailing idea of local deities. There was a great deal about Jehovah which he did not yet know. He was to learn that wherever Jehovah was it was holy ground. Jehovah soon taught him and the people that He was the Lord of all the earth. He was to set these redemptive people upon a mission that would carry His glory to the ends of the earth. In the desert of Midian God met His servant within the frame of time and space. Later He met him at Sinai. He had met Abraham at Ur and Jacob at Peniel and Beth-el. God will be wherever His people look for Him.

COMMENTARY ON THE PRINTED TEXT

1. *Moses and the Burning Bush*

The leadership qualities in Moses were developed in amazing ways. He was content to adjust his life to virtual exile in Midian, marry one of Jethro's daughters and become his shepherd. He nowhere appears to be self-assertive. This makes his leadership ability all the more amazing.

The isolation which Midian provided brought to him a sound knowledge of the land he was to traverse, as well as a meek and a quiet spirit. The phenomenon which lured Moses away was without doubt an appearance of the preincarnate Christ—the angel of the Lord. Moses knew at once he was confronted by the supernatural.

2. *God Speaks from the Bush*

If this were an epiphany of the preincarnate Christ, it was He who spoke to Moses in God's stead. Moses was to have a high privilege to work in the plan of world redemption which the Son of God would bring to consummation. Moses sensed that his forced exile was for some divine purpose. He was quick to answer the call of God.

"Draw not nigh hither: put off thy shoes." Moses was warned about being too familiar with God. He would discover Him to be unapproachable in holiness. God introduced Himself to Moses as the God of his forefathers. The Lord who had been silent for so long was again working in behalf of the chosen seed. Now that Moses was fully aware of the One with whom he was speaking he hid his face.

God informed Moses that He was aware of the burden borne by the people and was now ready to act to deliver them. Moses was taught by this encounter that God is omnipresent, omniscient and benevolent. These were the facts which would sustain him as he led the people into the back country of Sinai.

3. *God Commissions Moses*

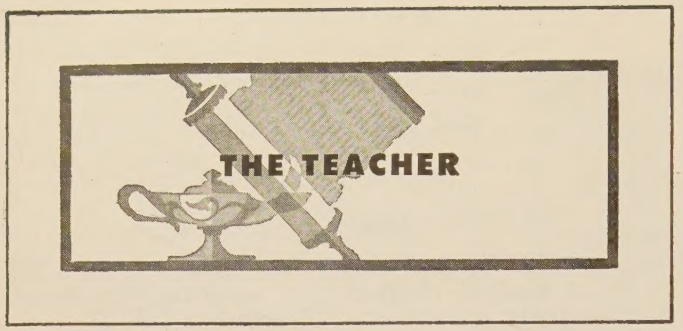
God gave Moses the full scope of His intended deliverance. They were to be brought into the land of promise. Moses would have a key part in that great act. This may have come as a shock to this humble man. He may have entertained the thought of having a part but not of being the leader. The question "Who am I?" may have been a fine combination of humility, surprise and fear, with even a tinge of false modesty.

It was approaching Pharaoh which brought cold fear. Moses had lived close enough to those dictators to know that they were not given to mercy. God assured His chosen man that He would be with him in this great undertaking. He gave him no sword or charm as a talisman. The assurance of His presence and help was sufficient.

The one question which plagued Moses was the attitude of the people toward his announcement that he had come to lead them out of Egypt. He wanted to know the name of the Author of the deliverance. The name that was given denoted the eternally living, ever-present aspect of the God of Israel. He purged Moses of the idea that He was one of many. Many years hence in the wilderness He would still be the same God possessed of the same perfections, but they would know Him better.

HELPFUL HINTS FOR LESSON PREPARATION

As with Moses, so with all of us is that carnal reluctance to attempt great things for God. It may be because we are secretly devising how it can be done with our own limited ability and potential. Moses was to learn that God's commission is backed by His power. In the last analysis reluctance is just another face for unbelief. When we heap up excuses we are doubting God's power, not questioning our ability.



By DON J. KENYON

SUNDAY SCHOOL LESSON—APRIL 27, 1958

God Delivers His People

Exodus 11:1; 12:23-28; 14:27-31

DEVOTIONAL READING—Psalm 105:23-42

GOLDEN TEXT—*"Nevertheless he saved them for his name's sake, that he might make his mighty power to be known."* —PSALM 106:8.

BACKGROUND AND LESSON ORIENTATION

Excepting Calvary, the Exodus constituted the most significant act in human history. It is unparalleled in implication and in its effect upon mankind. Examined in the light of its redemptive meaning, it is no more or less than God's manifestation of His will in keeping His promise to Abraham. Pharaoh is thus the symbol of human obstinacy goaded by Satan. Moses is the type of spiritual election led and empowered by God. The people exemplify human misery, sin and depravity moved upon by the hand of God and delivered by supernatural power. Israel was the seed of the woman through whom the serpent's head should be bruised—a Star would arise out of Jacob and a Sceptre out of Israel. There is enough historical pedagogy in this one act to keep scholars of truth busy all their lives.

CONTEXTUAL CONSIDERATIONS

The succession of plagues had thrown Egypt into a state of confusion. The soothsayers and magicians afforded Moses the opportunity to display the mighty power of God. Egypt saw her gods defeated while Israel was taught the mighty power of the God she served. Pharaoh resorted to obstinacy. The finality of his last warning to Moses seemed to be the signal for God's final display of might against Egypt. This introduces the first segment of the lesson (11:1). Verses 23-28 of chapter 12 constitute God's instruction and explanation of the Passover. A little exercise of the imagination will chill the blood as one meditates upon the awful night in which God smote the first-born. The final portion of the lesson touches on that most notable of all natural miracles—the parting of the Red Sea.

SIMPLIFIED OUTLINE

1. *The Contest Consummated*—Exodus 11:1.
2. *The Passover Instituted*—Exodus 12:23-28.
3. *The People Delivered*—Exodus 14:27-31.

KEY WORD ANALYSIS

"Passover" (12:27). God did not forget that after the excitement and breathless fear that fatal midnight would easily be lost in forgetfulness. He ordered Moses to record the events as an eternal reminder. He instituted a feast of deliverance based upon the instructions He gave the people to provide immunity from the fearsome death-plague. The name itself is descriptive. The blood of the slain lamb provided a sign and a covering. Any who would neglect the blood suffered the visitation. This was a passing-over in the forbearance of God. It was faith in the efficacy of the sacrifice which in itself was an act of obedience to God. Christ the Lord is our Passover.

COMMENTARY ON THE PRINTED TEXT

1. *The Contest Consummated*

Despite the fact that Pharaoh's resistance was nurtured in carnal obstinacy one cannot but admire his courage. Each time the plague had been arrested at his request he recanted. Think of the nights of agony he spent as his depraved will won out over his better judgment. Now God was ready to send one great devastating plague which would invade the palace and strike down the crown prince of Egypt. God knew that this blow would be severe enough to bring the hardened king to his knees. Further resistance would mean annihilation.

As one reads the impassioned plea with which Moses was dismissed by Pharaoh (12:31 ff.), the fulfillment of God's prophecy may be noted. Moses and the children of Israel left a desolated, mourning Egypt which was convinced that Jehovah was the God over all gods.

2. *The Passover Instituted*

The primary objective of the death angel was to carry judgment against Egypt for her degenerate idolatry. It was not unreasonable or spiteful, an overpowering doom visited upon a victimized people. This was divine justice upon a people ripe for judgment. The visitation was indiscriminate. The only sign to turn His wrath was the blood. Such lovely symbolism in the heart of such wretched circumstances only enhances the preciousness of the blood of divine deliverance and the awfulness of the sin which caused it to be spilled. Blood, the symbol of death, is the only remedy for death, the consequence of sin.

Christ perpetuated this feast, investing the Passover table with fresh meaning related to His own death and endless life. Exodus 12:24 is an old covenant counterpart of Christ's declaration that we shall eat this feast with Him in His kingdom. God showed them that this final step in their deliverance would be the first move toward their inheritance. The Jew perpetuated this feast according to God's directive. For more than three thousand years they have observed it, blinded to the fact that Christ, the substance of its symbolism, has come.

3. *The People Delivered*

In an act of simplest obedience Moses stretched out his hand. As the sea had parted at the will of God, so it came together again. The former was deliverance; the latter was judgment. The miraculous gives trouble only to the earthbound. For a creative God this is a common act. Thus the Lord "shook off" (Heb.) the pursuers. This explains why there were no subsequent attempts to recapture the escaped slaves. Pharaoh's people would be licking their wounds for a generation to come. Recovery from the devastation of the plagues and the general shock of economic upheaval from losing great bodies of slave labor (not to speak of the spoiling of the nation) would keep her in a state of flux for many years.

Thus the slave nation passed into freedom on dry ground. From this point God began to teach the people something of His Person and His will and purpose in bringing them out.

HELPFUL HINTS FOR LESSON PREPARATION

For sheer excitement this lesson stands unique. Mark well the drama, the miraculous. Human passions are nowhere pictured more vividly than in the Moses-Pharaoh contest. Do not skip over the intervening incidents that give this lesson its continuity. The short time it will take to study the entire story will be well spent. Adhere to the theme of the lesson —deliverance.

Local Conventions

There is no tonic for flagging zeal in Christian service that can equal a person's taking active part in the work of foreign missions. All forms of Christian service take on new meaning when Christians attend missionary conventions.

Convening April 13–May 4, 1958

Western Pennsylvania District

Somerset, Pa. ..... April 13-16
Berlin, Pa. ..... April 13, 16
Cumberland, Md. ..... April 13-16
Brownstown, Pa. ..... April 17-20
West Brownsville, Pa. ..... April 17-20
Braznell, Pa. ..... April 17-20
Wardensville, W. Va. ..... April 20-23
Uniontown, Pa. ..... April 24-27
Connellsville, Pa. ..... April 24-27
Greensboro, Pa. ..... April 24-27

South Atlantic District

Charlottesville, Va. ..... April 14-20
(Mayo Chapel) ..... April 16
Manassas, Va. ..... April 14-20
Arlington, Va. ..... April 21-27
Alexandria, Va. ..... April 21-27

Central District

Wabash, Ind. ..... April 13-16
Dunfee, Ind. ..... April 16-20
Majenica, Ind. ..... April 17-20
Muskegon Heights, Mich. ... April 14-20
Muskegon, Mich. (Broadway) April 14-20
Big Rapids, Mich. ..... April 22-27

Western District

Chicago, Ill. (South Side) ... April 13-20

Eastern and Central Canadian District

Orillia, Ont. ..... April 13-16
Barrie, Ont. ..... April 13
Midland, Ont. ..... April 16-20
Owen Sound, Ont. ..... April 20-27
Hopeville, Ont. ..... April 23-27
Unionville, Ont. ..... April 28–May 4
Dudbury, Ont. ..... May 4

Missionary Treasury

February, 1958

General Fund $254,834.17
Designated Specials 24,569.61

Gifts for the month of February are covered by our receipts Nos. 1718-3194 and 164-303. If you failed to receive a receipt for your contributions, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

The Alliance Witness, Third and Reily Streets, Harrisburg, Pa.

Please send THE ALLIANCE WITNESS. *I enclose*

☐ $2.00 for a year's subscription ($2.75, foreign). Renewal ☐

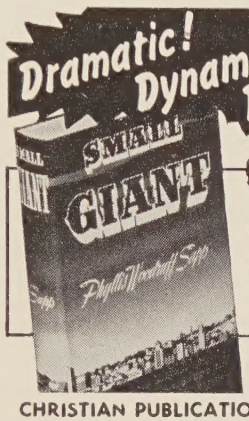
PLEASE PRINT

Name .....

Street Address .....

City ..... Zone ..... State .....

Credit 1958 Campaign total of ..... church



A Zondervan Prize Winner

Romance and high-level political intrigue combine in this story of courageous Phil Sanders who dared face a whole town's hatred in —

SMALL GIANT

288 pages. $3.00

ORDER FROM YOUR BOOKSELLER

CHRISTIAN PUBLICATIONS, INC.
Third and Reily Streets
Harrisburg, Penna.
Dept. AW

WILLIAM H. DIETZ, INC.
10 South Wabash Avenue
Chicago 3, Illinois
Dept. 4

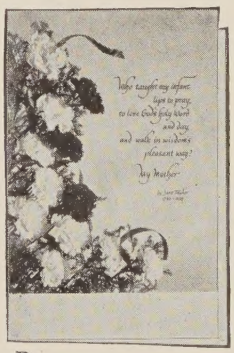
Kindly add 15c for postage, handling and insurance when orders are less than $3.00 and 5c for each additional dollar or fraction thereof.

Helps for Mother's Services

A

B

C



D

SOUVENIRS

(A) No. 2122. Mother's Day Bookmark. Appropriate greetings and scripture verse, furnished with tassel. (40) .....Dozen **50c; 100 $3.50**

(B) Mother's Day Button No. 838. Attractive souvenir button illustrating Holy Bible and red and white carnations. (200D) ....Dozen **30c; 100 $2.00**

Mother's Day Tag No. 2138. Illustrating a beautiful rose in color. Matches bookmark and postcard; with scripture text. (40) ....Dozen **25c; 100 $1.50**

POSTCARDS

(C) No. 2227. Mother's Day Postcard. Invitation to a Mother's Day service. (40) ....Dozen **25c; 100 $1.50**

BULLETIN

(D) No. 2525. Mother's Day. Colorful picture of red and white carnations with appropriate poem. Size 8½ by 11, frunished flat for mimeographing. 100 **$2.00; 1,000 $14.00**

PROGRAMS

Mother's Day-Father's Day Standard Program Book No. 11. Includes recitations, exercises, plays and music for all ages. **40c**

Mother's Day Helper. Suitable recitation material. **40c**

Plan Your Service and Order NOW!

Christian Publications, Inc., 3rd and Reily Sts., Harrisburg, Pa.

Dept. AW

CHARLES HOLBROOK LIB
PACIFIC SCH OF RELIGI
BERKELEY CALIF

Education with a Purpose

CHRISTIANS are usually loyal supporters of education. There is striking illustration of this in the all-out effort made by the churches in the pioneer days of North America. As a result of that effort, "in the late 1800's and early 1900's the vast majority of college students attended church colleges."

> *More recently the proportion of students attending tax-supported institutions of higher learning has increased rapidly. At the present rate, by the end of another decade independent and church colleges will probably enroll less than 25 per cent of all college students in the United States. Of this percentage about half will be in church colleges.*

These figures are quoted by educators to stimulate support of great expansion programs on church college campuses. The assumption is that higher education paid for by a church will automatically extend "Christian thought and idealism to every phase of American life." Actually the churches are burdening themselves for the sake of providing education that is often scarcely less secular in character than that provided by state institutions.

> *To attract young people even from religious homes, the church colleges are compelled to bend every effort to meet immediately such academic and equipment standards as in their natural growth would take longer. Having appealed to students on this competitive basis it is not surprising that many church colleges have found their power to extend "Christian thought and idealism" practically nullified even in their current student populations.*

The founders of The Christian and Missionary Alliance did not regard education as an end in itself. Merely providing schools in which students could study in a Christian atmosphere and continue to pursue their own ambitious ends was not their aim.

> *As a necessary result of the spiritual quickening that characterized the Alliance movement, young men and women renounced all earth-bound ambitions and abandoned themselves to Christ. For them the Bible training schools came into being.*

Such devoted students want education, but it is education with the purpose of preparing them to serve the living Christ. His commission to preach the gospel to the remote and neglected peoples of earth finds ready response in schools like these.

Quotations and figures are from an article by Dr. Orville W. Wake, president of Lynchburg College.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada